Liruvadaka

Dear sisters and brothers,

This is Liruvadaka, a short book, full of meaning.

It speaks of the religion of Tiranoselism, for those who follow it, and for those who simply are curious.

We offer this English translation freely, in the hope that it may reach anyone who would be interested.

May peace be with you.

Chapter I

1. The universe was born ages ago, in fire and in chaos. Back then, it was unlike what we know it to be now.
2. For myriads of years, it simmered and changed beyond recognition, until all that exists today emerged from it: stars, planets, the sun, the moon, and Earth; oceans, mountains, seas, rivers, and valleys. Each moment was the natural result of the one before it.
3. This world was predictable and simple. Rivers flowed in their beds for centuries unchanged. Clouds drifted with the wind, from time to time releasing rain when they grew too large. Planets, bound to their paths, circled the sky mindlessly in the same endless orbits.
4. Tiranosela, the energy of life, behaves differently. It fills the entire universe, usually without order, but when gathered into a vessel, a body, it may become a source of consciousness.

5. When enough of it, harmoniously shaped gathers within matter, it becomes the source of thought, emotion, and reason.
6. Such matter, saturated with tiranosela, is no longer blindly bound by the laws of nature alone. It receives the gift of thought, feeling, awareness; it becomes a living being.
7. Tiranosela, though invisible, influences the world, and the world influences it.
8. Every living being contains it, the more developed, the more it has. Worms more than the grass they live on, fish more than worms, pigs more than fish, and humans more than pigs.
9. Every human, from the moment of conception, begins to gather tiranosela. It binds itself to the body, developing along with it and shaping itself within.
10. It is through tiranosela that the human mind is capable of thought, emotion, and consciousness; it is the source of human's free will.
11. The structure of tiranosela within a human develops throughout their life, becoming an unimaginably complex being, known as the soul.

12. It cannot be compared to ordinary matter; every life of good human is more valuable than any earthly wealth.
13. Whoever stains their soul by taking an innocent life, shall suffer eternally for that act.
14. When a human's life ends, when the material body dies, the structure of tiranosela, the soul, endures and becomes an immaterial consciousness.
15. If that human was evil, then without bodily pleasures or needs, what remains will fall into misery.
16. Weak and powerless, it shall spend eternity in suffering and bitterness, tormented by its own deeds.
17. If a human did no unforgivable evil, their soul after death may remain in the universe, untouched by suffering.
18. It will exist as a bodiless consciousness, formed of pure tiranosela.
19. It can no longer control matter, but it may influence the tiranosela of living beings.
20. The most powerful of these beings, called Pamleneks, watch over humanity and are revered by them.

Chapter II

1. Pamleneks are good beings, made of pure tiranosela, born from the souls of the most righteous and kind humans.
2. They can help people, support and comfort them, though they cannot directly influence matter.
3. The living, when praying to them, may feel their presence in the mind; sometimes Pamleneks suggest thoughts or inspire human souls.
4. Any being rich in tiranosela, who was good and just in life, may become a Pamlenek. After the death of their body, they travel freely through the world, and in their goodness, willingly support the living.
5. Pamleneks formed from the souls of men are called Mlenekerins, and those from women, Mlenekerias.
6. Norus Pamleneks are the lower rank among Them, more numerous and weaker. They may arise from all not indifferent good people: scholars, philosophers, artists, creators; those who made the world better, though not always directly.

7. Many of Them are venerated among the living. They help people in the fields where They themselves excelled during life.
8. They may send useful thoughts, insights toward solving problems, and inspire people to act. When asked, They offer help. They are always glad when someone among the living takes up the work They themselves once did.
9. Higher than them are the Doreben Pamleneks. They come from those who helped others in need, or from those who desperately needed help but received none.
10. They support all people in need, bring hope to the hopeless, and comfort those struck by tragedy.
11. When asked for help, and sometimes of Their own will, They lift the spirits of the wronged, help restore faith, and strengthen focus and action even amid surrounding evil.
12. The highest among the Dorebens are the Sontalis Pamleneks. These are the purest, most innocent and good beings who met a cruel fate. Beings who tried to be good, did nothing bad, yet died in injustice and tragedy, were brutally killed.

13. As the highest Dorebens, Sontalis Pamleneks also seek to help the needy and the good. They themselves experienced great injustice and cruelty in life, so now They seek to support all who suffer the same.
14. They hold the greatest power among Them; those who pray to Them sincerely may feel Their presence and care. And though, like all Pamleneks, They cannot change the material world directly, Their support and gentle influence give determination and hope to anyone who turns to Them, whether in terrible moments or on an ordinary day.
15. There is no single way to venerate the Pamleneks. Each of Them is unique, and different peoples have different rituals.
16. No formal prayers have been set to Them; sincere words and good intentions matter more.
17. Many tiranoselists create images or umphalats, sacred figurines, in Their honor and pray through them.
18. Umphalats are not large, small enough to fit in one hand, made of a solid material; stone, wood, or clay, it does not truly matter.

19. Each umphalat depicts a Pamlenek as They were in life, or as envisioned by the devotee; sometimes with white, blue, or yellow light around the head, symbolizing their eternal being in tiranosela.
20. After being ritually anointed with oil over fire, while continuous prayers are spoken, the figure is embraced by the Pamlenek's tiranosela, and its maker receives even greater protection.
21. Many pray to umphalats for a deeper connection with the Pamlenek they represent.

Chapter III

1. Not all Pamleneks are known to the living, just as not all stories of good people are known.
2. In different places, different Pamleneks are venerated. Yet the stories of some are more widely known than others, and many pay Them the honor They deserve.
3. Mlenekeria Sontalis Aelia Junilla, a girl from Rome who lived a thousand years ago, is now worshiped by all Tiranoselists.
4. She was the daughter of a powerful soldier. When Emperor Tiberius sentenced her entire family to death for her father's betrayal, she could not escape the tragic fate.
5. She was very young and did not understand what was happening. She begged her executioners for mercy, but her pleas did not stop the wicked emperor. She was tortured, cruelly killed, and her body was desecrated.
6. Tiberius is condemned by all who are good and just.
7. A ruler's duty is to protect and care for their people.

8. Any ruler who uses their power to kill an innocent being, or allows it to happen in their land, even if never punished in life, shall face eternal suffering after death.
9. Mlenekeria Junilla, the innocent girl who met a fate meant for the worst; the Mlenekeria of childlike goodness and purity, the protector of the unjustly suffering, the friend of all righteous people.
10. She seeks to comfort the sorrowful and support the needy. Anyone who offers Her prayers and asks for Her help may receive hope, renewed strength, faith, and determination to keep going, no matter what hardship they face.
11. Her greatest feast and commemoration is held on eighteenth day of second month of autumn, believed to be the anniversary of Her and Her family's murder.
12. It is a time for quiet reflection and prayer, meeting with loved ones, and spreading goodness. Conflicts with others should be especially avoided on this day.
13. Another widely known Pamlenek is Mlenekerin Doreben Jesus of Nazareth, a Jewish preacher who lived during Junilla's time.
14. He taught love for others, the equality of all people, forgiving others and helping the poorest.

15. He lived three times longer than She did, and was eventually also killed, for conflicts with the Jewish priests.
16. Both He and many of His apprentices, who for centuries stood firm against injustice, are now venerated, and as Pamleneks, They support all who, despite being weaker, stand up against greater evil for the good of the world.
17. Mlenekeria Sontalis Hypatia of Alexandria, in life, was a Greek mathematician and philosopher of nature.
18. She made great discoveries and taught many apprentices. For these achievements alone She would have deserved recognition as a Norus, among the greatest of Her kind, like Mlenekerins Euclid or Eratosthenes.
19. But Her fate was tragic, she was brutally murdered.
20. What made it especially terrible was that Her killers were those who called themselves worshippers of Jesus. Those, who were supposed to bring goodness and love, became criminals.
21. It does not matter if they believed they were doing His will; there is no reason that can justify the killing of an innocent human.

Chapter IV

1. Pamleneks are venerated in different places in different ways, yet everywhere Their goodness and nobility are admired.
2. It is forbidden to harm people in Their name. It is forbidden to force others to worship Them, or to punish anyone for leaving the faith.
3. It is forbidden to harm innocent people in any way; to kill, abduct, rob, assault, torture, or enslave, as well as to force or encourage others to commit such acts.
4. The duty of righteous people is to stop evil and punish the wicked justly: to sentence murderers to death, to force slave owners into labor, and to strip thieves of their wealth.
5. It is forbidden to punish people for the crimes of others, regardless of any ties between them: not children for crimes of their parents, not wives for the crimes of their husbands, not subjects for the evils of their ruler.

6. The life of every innocent human, man or woman, rich or poor, is of equal value. Crimes against them must be punished equally.
7. Whoever steals the property of another human must return it twofold. If the thief no longer possesses the goods or the means, they must swear to repay fourfold when able.
8. Everyone is born deserving of freedom. Owning slaves is forbidden. No human may be the property of another.
9. The willful taking of an innocent life, or ordering such a deed, is an unforgivable crime. Anyone who commits it shall face suffering in life and eternal torment after death.
10. Every other sin deserves forgiveness if the wrongdoer serves their sentence, makes fair restitution to the victim, sincerely regrets the act, and swears to change.
11. Children should not be punished as harshly as adults. It is forbidden to sentence children to death.
12. When an adult is harmed, the wrongdoer must receive just punishment, but one who harms a child must be punished twice as severely.
13. Every child must be given proper care, regardless of who their parents are.

14. If a child is found lost or abandoned, it is the duty of good people to take the child in, feed and give them drink, and, if the parents are not found, raise them as their own son or daughter.
15. Parents have the duty to teach their children the righteousness of good and the horror of evil.
16. Whoever persuades a child, still without a developed conscience or sense of justice, to commit evil, deserves the same punishment as if they themselves had committed the act.
17. The only evil deeds are those that harm a human or the world. If no one was harmed by a person's action, it would be unjust to punish them for it.
18. Those, who used threats to force others to do evil, should be punished as if they committed the evil themselves.
19. Those, who could have easily stopped evil, but did nothing, should also be punished.

Chapter V

1. Tiranoselists are all people who are good and just; caring toward the weak, and merciless toward evil; those who believe in tiranosela and give the Pamleneks the reverence They deserve.
2. They must always defend goodness and fight all evil, never ignore it, and never let it rule their minds.
3. Whoever raises a hand against an innocent human, raises it against all Tiranoselists.
4. When a righteous human dies, bury their body according to their will, tradition, and faith.
5. The bodies of criminals do not deserve to lie alongside those of good people.
6. Do not attack good and peaceful countries whose rulers are just and wise.
7. If you are strong enough, wage war against wicked countries, those who spread lawlessness, whose rulers are cruel and unjustly harm the innocent.
8. Kill enemy soldiers only in battle, show mercy to those who surrender.

9. Treat prisoners fairly and with respect. After the war, judge them, and if they committed no crime beyond following orders, disarm them and let them return home.
10. When passing judgment, be certain. It is better to mistakenly spare a thousand wrongdoers than to wrongfully take the life of a single innocent human.
11. Do not harm the women or children of the peoples you fought. Let them live peacefully on the lands you have conquered.
12. Anyone who harms an innocent human during war should be punished justly, as if they had harmed your own kin.
13. During and after war, care for all orphans. Let children who lost only their father stay with their mothers.
14. Remember, despite different roles and duties, every human life is equally valuable. Treat the words of a woman and a man with equal weight.
15. Do not offer sacrifices of living beings, this will not please the Pamleneks.
16. If you wish, have Umfalats of the Pamleneks you revere. Make them with your own hands, do not buy them from others.

17. The Pamleneks are gladdened more by the time you give to honor Them than by gold or silver. Use money to help those in need.
18. Do not force anyone to accept Tiranoselism, but if an unbeliever wishes to join, always welcome them and teach them.
19. If a Tiranoselist beloves a girl of another faith, he may take her as wife if she is not evil and her customs are not cruel.
20. Likewise, if a Tiranoselist girl beloves unbeliever, she may marry him, if he is a good and just man, and his customs are not cruel.
21. Raise your children to be good and just. Teach them Tiranoselism and tell them stories, so they may know good from evil.